



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

When King Albert of Belgium got out into the real America and away from its congested seaboard cities, when he saw village after village and town after town with its well-constructed and sizeable school, he ventured to do some reasoning from cause to effect. In substance his syllogism was this: Your soldiers seemed to be born fighting men. They were the product of your wonderful schools. Ergo: The educated soldier is the finest kind of a soldier. Does the King, who is a democrat, realize that a majority of these soldiers were taught by women, following a curriculum without the slightest taint of military tactics or schooling for "preparedness"?

Ethics and mechanisms, whether political, economic, or financial, have a vital relation—so vital that it is dangerous to expand the one without making due provision for the other. Sir Oliver Lodge had this in mind when, recently addressing British and foreign delegates to the Watts Centenary, he said that he hoped that the method of applying and utilizing the terrible atomic energy, which scientists now know man will have at his disposal, would not be discovered until man has developed his mind and soul to use the power properly—that is, righteously. It is a case where "ignorance is bliss" until morality is ready to guide us to the use of the new knowledge. By this sign is the hope of contemporary extensions of the power of the state and the superstate.

How tersely the *Manchester Guardian* summed up the European situation in an article lauding the work of Mr. Hoover when it said: "The danger to our social fabric is no longer the armed ruffian; it is the starving baby. We no longer need generals; we need economists."

The head of the Australian Commonwealth, on his return to the island continent from Paris and London, in the course of an exuberant speech, said that "nothing short of murder or bigamy committed by returning soldiers would be counted unto them as crimes" by him. Fortunately, there are still statutes and courts in Australia. The statement shows how far some "statesmen" will go in catering to the theory that being a warrior covers a multitude of sins.

"Pigmy-minded," "aberration of thinking," "contemptible quitters," "jaundiced eyes," "amazing ignorance," "heads knots to prevent their bodies from unraveling"—we are beginning to suspect that the President may yet question the intelligence of certain members of the United States Senate.

It was a lucid-minded, terse-spoken Frenchman who said that the armistice had been followed by a "minimum of peace in a maximum of anarchy."

The distinguished Belgian prelate, Cardinal Mercier, of Malines, has been warmly received by the American people, who have expressed their welcome variously; but no more apt and gracious words have voiced the thought of us all than those used by President W. H. P. Faunce in announcing the honorary degree of Doctor of Laws, conferred upon His Eminence by Brown University September 30. President Faunce's words were:

"His Eminence, Cardinal Mercier, Archbishop of Malines, Primate of Belgium, sometime professor in the University of Louvain, author, philosopher, Christian apostle, who through dark and bitter days kept the great soul of a small nation alive, protector of weakness, champion of justice, who never yielded right to might, but by invincible faith subdued kingdoms and put to flight armies of aliens."

If there are any persons in America interested to promote rebellion in any land outside America, let them turn to our criminal code No. 35, page 1089, section 13, and read. The language there is:

"Whoever, within the territory or jurisdiction of the United States, begins or sets on foot, or provides or prepares the means for any military expedition or enterprise, to be carried on from thence against the dominions of any foreign prince, State, colony, district, or people with whom the United States are at peace, shall be fined not more than three thousand dollars and imprisoned not more than three years."

THE WAR HAS NOT DESTROYED

I

Our Hope in Public Education

BY ARTHUR DEERIN CALL

THE various controversies, many of unusually complex import, now before us in America, are giving rise to a pessimism which is thought to threaten, if not to endanger, some of the best things in our organized life. The war has destroyed much, and the gloom widely prevalent among European peoples is spreading palpably over us. In such a situation it is wholesome that we should search out our precious possessions which the war has not destroyed. Among these treasures left to us out of the holocaust, and more valuable because of it, is our faith in the power of public education.

Judging by the writings most widely read today, the two outstanding demands in the light of the war are for

a nearer approach to an industrial democracy, and a deeper and a more universal education.

Industrial democracy, coming possibly most actively out of Eastern Europe by way of the new nations and Great Britain, is a movement of such scope and power that we shall refer to it here only incidentally; but our confidence in a public education universally provided for and aggressively advanced is the prevailing leaven in the books and pamphlets, everywhere the gravamen of practically all our social effort short of the League of Nations. Surely this is one of our "blessed consolations in distress." The public schools of America are crowded this fall as never before. Criticized as always, yet these institutions continue to receive the ungrudging support of taxpayers, while the teachers occupy a far more important place in public discussion and legislative assembly than ever. Our Commissioner of Public Education is demanding that we double our expenditures for the public schools. The proposal for an educational portfolio in the President's Cabinet has taken on new life; while men everywhere, laborers and capitalists, friends and foes of the League of Nations, are urging with new zeal the importance, the supreme importance, of public education.

NEBULOUS BUT HOPEFUL

In spite of the general agreement in America upon the fundamental importance of public education, there is a measure of nebulousity about the end public education is expected to accomplish. This is true not only of the average father and mother, but of the educational "expert" and pedagogical theorizer as well. School programs come, have their day, and go. Dynamic they seem for a time, static they invariably become. At last new programs shove them over the wall, and so the process of keeping up talk about education goes on.

And there is an unction about the talk. We are told that education is a process rather than an attainment; but of what the process consists, from whence it comes, and toward what it proceeds, these are indistinct and all too faintly heard. There is a natural impression that the system of education must be a system, and that it must promote education; but the significance of the system, or of education itself, seems not always to signify. The physical, mental, moral child is being placed under the microscopes of science, and a professional nomenclature is beginning to indicate the possibility of a real teaching profession. Social institutions generally, public schools in particular, are more pragmatic than philosophic in their purpose, which is but another way of confessing that they are often more opportunist than seems good for them. And yet, in spite of these things,

the public school is the most widely patronized of our institutions, the most prodigally supported, and, on the whole and in the long run, the most hopeful.

It seems necessary to believe that the public school is more hopeful for our democracy than the church, important as the church is, because it is more democratic, more closely and tangibly related to the economic needs of the people; because it is more concerned with the present world, its geography, commerce, arts, and sciences; and because it continually controls, at least in a measure, the daily mental processes of nearly one-fourth of America's population, for approximately ten years, and this during the most sensitive, habit-forming years of childhood and adolescence.

It is also true that the values emphasized by the church are not wholly lacking in the schools. Quite the contrary. Personal qualities making for usefulness are implanted into our civilization by the schools.

The willingness to serve and to sacrifice self for particular ends has been shown in a marked degree by our American men and women during the last three years. This willingness was imbedded in the lives of our people in no small measure by the various intellectual and moral contacts made possible by the public schools. The schools, as well as the church, aim to open ways to those satisfactions which accompany physical health and to those high personal qualities best set forth by Matthew Arnold in his "Sweetness and Light." Without using theological terms, the schools are at one with the church, in that they measure the good in terms of Immanuel Kant's conception of "duty" and "goodwill." If the schools cannot teach religion, it is true that nearly all the essential elements of religion, including worship, albeit these elements are this side the supernatural world, are elements of public-school instruction. School plant, program, and methodology head towards an improvement in the nation's physical, mental, and emotional stock.

THE FAILURE OF THE SCHOOLS

Yet our public schools, like the rest of our institutions, have failed. We seem to be as bloodthirsty and superstitious as ever. In spite of all our educational effort, fundamental progress of human society has been and is hindered by the greed of the rich and by the misery of the poor. The divergence between the rich and the poor is very wide—far too wide. Great wealth has become a menace and is menaced. The struggle for gain ever tends to become a mean business, belittling, benumbing, and dangerous. Unearned and unmerited luxury, with its attendant evils, brought on war, heaped ruin upon Russia, destroyed institutions reared under

freedom, and hung mourning on the doors of countless homes around the globe. The industrial unrest in America, with its strikes and lockouts, its passions and violence, its revival of caste distinctions and misunderstandings, its organized political unwisdom; the inability of labor and capital to work in sufficient harmony to protect themselves, race prejudice, the prevalence of poverty and distress—these all show the inadequacy of our system of public education heretofore and its challenge for the future. The vanishing point of interests for both labor and capital—as, indeed, for all of us in a democracy—is the same. But public education has as yet been able neither to make this sufficiently clear nor to avoid for us the consequences.

Notwithstanding the long line of contributors to our educational theory and practice, every tenth person in our cities is still buried at the expense of charity. It is small comfort that the conditions are worse in Japan, Italy, England, or in “the devastated areas.” Twenty per cent of the families of some of our best-governed cities in the United States apply for public relief each year. In some of these same cities 15 per cent of the families are evicted because of the non-payment of rent. Before the war some whole States were reporting nearly 15 per cent of their families in economic distress. The condition must be worse now. For many years 50 per cent of our American families have been propertyless. This prevalence of poverty among a people with natural resources to feed the world is, to say the least, humiliating.

There have been many attempts to ascertain the causes of this deplorable condition. It is true that climate drives some people out of employment, especially among the building trades, farm occupations, railroad men, and sailors. Seasonal changes affect consumption and produce unemployment, especially among the coal miners and clothing workers. There are industrial causes for unemployment ranging from poor sanitation to labor-saving machinery and industrial conflicts. There are personal causes, such as inability to work, inefficiency, shiftlessness, sickness, accidents, deaths within the family, personal immorality, inaptitude, and ignorance.

Out of this complex the public school, with all its resources, during the last two generations has been unable to produce sufficient amelioration of the controllable elements making for this economic distress and its accompanying ills.

THE WAY OUT

If poverty and violence, with their attendant evils, still hold our human society in leash, it is not because

men have ignored the facts. It is not because they have not tried to change the conditions. Plato saw the facts and offered a solution—a solution which would solve the problem of poverty at least, if only we would apply the solution. The fact is that men will not apply it. We refuse to kill off the unpromising ones among our children. We are tied to the family idea, to the love of offspring, be they strong or weak, especially if they are weak. We discount the importance of rulers, even though they be “philosophers.” We resent paternalism in governments. Hence Plato’s plan is unworkable.

Furthermore, men have examined John Stuart Mill’s plan of “colonization” as a means of overcoming improvidence. Indeed, they have tried it out in colonies outside of New York City, in Colorado, and elsewhere. Mill was undoubtedly correct in his statement, that “improvements in the habits and requirements of the masses of unskilled day laborers will be difficult and tardy, unless means can be contrived for raising the entire body to a state of tolerable comfort and maintaining them in it until a new generation grows up.” If we would overcome the wretchedness and brutalization of poverty, Mill held that it will be necessary to contrive means for habituating the unskilled in ways of competency and efficiency. To this end he believed it necessary to devise some scheme of colonization where the paupers might for at least one generation rear families away from the cruelty of want. The trouble with this proposal is that wherever tried it has not been successful, and that for two surprising reasons: the poor of the large cities will not leave in numbers sufficient to make the enterprise effective; and the public will not make them leave.

And yet if we would, as did the Revolution in France, extinguish extreme poverty for one whole generation, we may turn to Mill’s first volume of his “*Principles of Political Economy*,” chapter 13, Book II, published in 1848, for still one other possible and altogether plausible solution. The suggestion there is, in brief, universal education, compulsory among the masses.

Many of our stock theories about the problem of poverty have grown out of this doctrine of Mill. We note some of them: We must not pauperize the poor by our indiscriminate charities; we must help the poor to help themselves; we must not bring the unemployed into unjust competition with the employed; we must cherish manliness and self-respect among the poor; we must aim to stop poverty at its source of supply; aid must be furnished to the destitute as quickly as is consistent with reason, but we must guard against fraud or hypocrisy; the poor whom we would assist should be classified into the deserving and the undeserving; the incorrigibly idle

should be firmly handled and made to work out their own regeneration; moral influence rather than colorless agencies are the only powerful factors making for the solution of the problem of poverty. These are all principles taught by this Mr. Mill, the younger, "father of inductive logic," the natural outgrowth of his doctrine of universal education compulsory among the masses.

It is not true that Mill was the first to suggest compulsory school attendance, which is a better phrase than compulsory education. We find it hinted at in Plato's "Crito" and in the "Laws," four hundred years before Christ. The Jewish rabbis required it in the first century, Charlemagne in the eighth. But Mr. Mill expressed the importance of universal education with such power that it influenced action profoundly, especially in this country. Because of it there has been a marked development of compulsory school attendance legislation in the United States, especially during the last decade. For the impetus to that we owe much to the great English economist and contributor to liberty, John Stuart Mill. We need a renaissance of him just now.

Mr. Mill sensed the importance of education as the one agency for advancing intelligence and righteousness. As a result of his labors, the belief has spread wide and deep that the one instrument for launching reason, truth, justice, mercy, and peace is the public school. There is no other agency by which these virtues can become the possession of the many. As Charles W. Eliot, President of Harvard College for a generation, once phrased it, "The millions must be taught to discuss, not fight; to trust publicity, not secrecy; and to take timely public precautions against every kind of selfish oppression. To give this instruction steadily and universally, society possesses no organized agency which compares in present efficiency and future promise with the schools."

In the new German Constitution, adopted July 31, 1919, there are nine articles relating to education. One of these articles, article 148, contains these words:

Moral education, civic sentiment, and personal and professional ability in the spirit of popular Germanism and of international reconciliation are to be striven for in all the schools.

In giving instruction in public schools care must be taken not to hurt the feelings of those who think differently.

Commenting upon this article, Herr Haenisch, Prussian Minister of Education and author of the articles relating to education in the new constitution, has recently pointed out that the idea of revenge and hatred heretofore preached by the conservative element of Germany is to be tolerated no more in the class-room. The youth of Germany are to be taught that the redemption of Ger-

many is to be achieved through useful work and not through war. He has ordered a complete revision of the text-books, to the end that the old chauvinistic teachings may cease. It is proposed to teach the children a better understanding of the rest of the world. The new system prescribes compulsory school attendance for a period of twelve years, the first eight of which are to be spent in the so-called public schools, the remaining four in institutions corresponding to our high schools, and all at public expense. All the young men and women of Germany must attend school until eighteen years of age, after which they may, if they wish, enter the universities. It is the belief of the new Germany that social improvement will go hand in hand with education, and that soon none will be too poor to give his children the education demanded by and for the State.

Under absolute monarchies, only the children of the king were educated by the State. That much was demanded for the sake of the monarchy. In our American democracy we are all children of the king. We conceive free public education for all to be the great hope of the State. A successful uneducated democracy is for us inconceivable. The constant function of a self-governing people is the education of its citizens. We are strengthened in this position by the new promises in Germany, and we may reasonably expect for ourselves a marked advance in educational endeavor during the years immediately before us.

It is because of these beliefs that we already have 20,000,000 boys and girls in the public schools, sitting at the feet of 500,000 teachers, and that the American people are gladly paying annually over \$500,000,000 to meet the bills. George W. Perkins tells us that since we founded this country we have spent approximately as much money on our educational systems as on our railroad systems. Naturally, therefore, there is a marked enlargement of ideas about the requirements of the school plant and its uses. The best building, the best-kept building, the best-equipped building, the most beautiful building, the most useful building, in every community is becoming more and more to be its school-house, as the King of Belgium, with a discerning eye, has remarked, after crossing the continent. Because of our ingrained trust in education, the courses of study are planned more and more to fit boys and girls for all possible future routes in education—university, business, trades, arts. The demand is to make the school contribute to the industrial, political, and social success of the nation. There are now in consequence fewer prescriptions for entrance to the high schools, while uniformity of text-books is no longer thought to be so important. Laboratory, garden, shop,

and kitchen are lessening the dominance of text-books and even of recitations. Home and schools are understanding each other better. The schools are far less isolated and much more useful in all matters of social effort. Teachers express their self-importance with less angularity. They are less bound to methods, routine, and machinery. They are becoming co-operative and more wholesome. Teaching is less moody and impulsive, and there is running through it less over-emphasis and a greater humor and sanity. Teachers are simpler and more serene, more enthusiastic and persuasive. They believe increasingly in the validity of their service. They have found a professional dignity in their faith that they are guiding human character upward for the benefit of all. As in Germany heretofore, and under the new constitution, they will yet have the rights and duties of State officials, for such they are.

The individual pupil is receiving greater attention. In consequence he is becoming healthier, steadier, more thorough and interested. These things are accomplished without loss of knowledge, accuracy, intellectual modesty, seriousness, or culture. In the best schools pupils are learning justice under sympathy and a high standard of application under law. Pupils at last are being taught how to study, to be brave enough to strive, to choose wisely, and to press with enthusiasm toward those fine things they have seen in the land of their dreams. Education is looked upon more and more as consecration, and less as scholasticism; and out of it we may hope for more efficient citizens, better trained leaders, and for a multiplication of elevated popular ideals, warmer affections, and worthier deeds.

The practical effect of all this is already seen in the intelligence with which labor has won its way from a condition of slavery, through a higher form of servitude, to a place as employee where the relation to capital is nearer the plane of partnership. The strikes among laborers today differ from the earlier ones. Education has led laboring men to feel the justice of their right, not to a mere increase in wages, but to a fairer share in the profits of the business which they make possible. And education is bringing capital to a livelier appreciation of the correctness of this position. The hope in all the vast controversy lies in a broader and deeper democratic education, including education as to the meaning of education.

Education itself will have to become more democratic. With patience and persistence, Burke's statement that "education is the sure defense of nations" will be brought home to us by way of the schools, and that patriotism which makes us one in time of war will make us one in time of peace.

Mr. Lloyd-George, speaking a few days ago at the City

Temple, agreeing with General Smuts that humanity has struck its tents and that it is once more on the march, said:

"Slums will have to go. I hope the great armaments will disappear. I hope that the long-drawn and wretched misunderstandings between Ireland and the rest of the United Kingdom will disappear. I look forward to seeing waste in every shape and form disappear and a new Britain spring up freed from ignorance, insobriety (loud cheers), penury, poverty, squalor, and the tyranny of mankind over man."

If these things are ever to be they will develop from a partnership of classes, a justice which we have not yet attained, and a willingness to sacrifice ourselves for the sake of the common good. Education for all is the only open door to these things. Hence we look to the public schools as the vivifying agency for changing the standards of life, for multiplying enrichment and efficiency, for putting the oncoming generations in the way of self-support, and for diminishing the crimes of violence.

Emerson has a little poem entitled "Culture," which reads:

"Can rules or tutors educate
The semigod whom we await?
He must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit-touch
Of man's or maiden's eye;
But, to his native center fast,
Shall into Future fuse the Past,
And the world's flowing fates
In his own mould recast."

But if the teacher be healthy in mind and body; if he be sympathetic, patient, kindly, hopeful, brave; if he increase daily in the things that make for life, he becomes thus a very significant part of his pupils' "flowing fates." Such a teacher does not move the child from his "native center"; indeed he brings him to his "past" and to his "present," and makes it possible for the lad to "fuse" them into his "future," and all in his "own mould recast." Such a teacher says:

"And I came out as a stream from a river, and as a conduit into a garden. I said, 'I will water my garden'; . . . and lo, my stream became a river, and my river became a sea. I will yet bring instruction to light as the morning, and will make these things to shine afar off. I will yet pour out teaching as prophecy, and leave it unto generations of ages."

In the long years we shall have to look more and more to the public schools for that stream of influences which shall overthrow devastating class antagonisms, socialize mankind above benumbing need, and put us all in the way of those permanent satisfactions which widen the meanings of life.

Surely the war has not destroyed our faith in that.